

ACCREDITATION FOR ISLAMIC RELIGIOUS TEACHING IN MALAYSIA: A RECENT LITERATURE REVIEW

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Abstract: *The accreditation process for Islamic religious teaching, commonly referred to as tauliah, is a crucial mechanism for ensuring the integrity and authenticity of Islamic teachings in Malaysia. However, the administration of tauliah faces numerous challenges, particularly due to inconsistent procedures across different states, bureaucratic constraints, and a lack of adaptability in addressing modern da'wah platforms. This study aims to analyse recent scholarly literature (2021–2025) to explore the development, challenges, and future directions of tauliah in Malaysia. Using a qualitative content analysis methodology, a systematic review of Google Scholar sources was conducted based on the keyword “accreditation of Islamic religious teaching”. A total of 140 documents were screened, with 31 selected for in-depth analysis based on relevance and scholarly contribution. The findings reveal that while tauliah plays a critical role in safeguarding religious purity and regulating qualified religious educators, its implementation varies widely across states, lacks standardization, and poses difficulties for inter-state preachers. Issues such as digital preaching without tauliah, the exclusion of non-traditional scholars, and opaque appeals processes were commonly reported. Several scholars propose a preacher-friendly, inclusive model to address these challenges. In conclusion, this study affirms that tauliah remains a vital tool in Islamic governance. However, it must evolve through harmonized legal frameworks, inclusive training pathways, and digital-era responsiveness to ensure effective, credible, and accessible religious instruction in Malaysia. These insights provide a foundation for future research and policy improvements in Islamic religious education.*

Keywords: *Accreditation, Islamic Religious Teaching, Malaysia, Content Analysis, Recent Literature*

Introduction

In Malaysia, Islam falls under the jurisdiction of the states as stipulated in the Federal Constitution, Article 3 and Article 11(4) (Federal Constitution of Malaysia). Each state has its own enactment governing the administration of religion, including the issuance of teaching authorization (*tauliah*), which is managed by the State Islamic Religious Council (MAIN) and the State Islamic Religious Department (JAIN) (Selangor Islamic Religious Administration Enactment 2003; Perlis Islamic Religious Administration Enactment 2006). In this context, *tauliah* is not a barrier but an important mechanism to preserve the purity of Islam and to ensure that the religious knowledge conveyed is authentic and in line with the teachings of *Ahl al-Sunnah wa al-Jama'ah*. This requirement is increasingly vital in a world full of challenges and threats to the faith of Muslims (Selangor Islamic Religious Department, 2023).

Although the *tauliah* system aims to ensure the delivery of authentic religious knowledge and prevent the spread of deviant teachings, significant differences between states have created various challenges. Religious speakers who wish to preach in multiple states are required to apply for separate *tauliah*, leading to bureaucratic issues, limitations in mobility, and a lack of cohesion in the national *da'wah* (Islamic preaching) system (Hamid & Jaharudin, 2017). The main objective of *tauliah* is to uphold the sanctity and dignity of Islam and the unity of the Muslim ummah. It also serves to curb the spread of ideologies that deviate in terms of creed, practices that contradict Shariah, and prevent the occurrence of superstitions. With the implementation of the *tauliah* system, the country can ensure that only qualified individuals are allowed to teach religion to the public, in accordance with government policies, local customs (*'urf*), and context (*waqi'*) of the nation. Most *tauliah* certificates are valid for a period of 2 to 5 years and must be renewed. *Tauliah* holders are required to comply with established guidelines to avoid confusion and misuse of the authorization. For example, the 2021 Melaka *Tauliah* Guidelines stipulate 15 conditions, including alignment with *Ahl al-Sunnah wa al-Jama'ah*, prioritization of the Shafi'i school of thought, and the prohibition of disputing established fatwas (Abdullah et al., 2022).

The administration of *tauliah* is not without controversy, including the issue of whether lectures delivered via social media in today's digital world require a *tauliah*. One of the main issues frequently raised regarding the *tauliah* system is the variation in procedures and requirements between states, which causes confusion and difficulties for preachers (Selangor Islamic Religious Administration Enactment 2003; Perlis Islamic Religious Administration Enactment 2006). The absence of a cross-state recognition mechanism forces preachers to apply for *tauliah* repeatedly. The complex and bureaucratic application process can hinder the wider dissemination of Islamic preaching. Several cases have shown that speakers were subjected to legal action for not possessing a *tauliah*, even though they were recognized in other states. The lack of standardization results in varying quality of religious delivery across states and opens the door to potential exploitation (Hamid & Jaharudin, 2017). Therefore, this study aims to fill a research gap by reviewing current literature of accreditation for Islamic Religious Teaching in Malaysia within the past five years (2021–2025).

Literature Review

Tauliah refers to the permission/appointment granted to individuals to carry out religious duties such as becoming an imam, delivering sermons, teaching, giving religious talks, or engaging in any activities involving the dissemination of Islam to the public, in accordance with the religious administration laws of each state (Abdullah et al., 2022). The state religious authorities, known as the State Islamic Religious Councils (MAIN), are fully responsible for safeguarding the welfare of Muslims in their respective states in terms of creed (*aqeedah*) and Islamic law (*syariah*) (Soroni, 2022). Therefore, the issuance of *tauliah* is carried out by an authoritative and qualified committee that assesses the understanding, credibility, and religious expertise of individuals seeking to teach the public (Dimon et al., 2022). MAIN strives to regulate religious teachers within their jurisdiction by issuing and periodically updating *tauliah*. This aims to prevent the spread of deviant and extremist ideologies by monitoring activities that do not align with proper preaching procedures (Yazid et al., 2020).

The issuance of *tauliah* is seen to prevent deviant teachings and the spread of fabricated/weak hadiths (Shahrulail et al., 2022; 2023; 2024) by ensuring that only authorized bodies deliver formal religious education, especially in mosque-based programs (Mustafa@Busu et al., 2022). The application process for *tauliah* falls under the jurisdiction of each MAIN and involves different procedures and qualification requirements. Some MAINs do not require formal educational credentials, while others, such as the Federal Territories Islamic Religious Council (MAIWP), mandate a recognized Islamic higher education qualification from a local or overseas university accredited by the Malaysian government (Dimon et al., 2022). This creates challenges for preachers with formal religious credentials from one state when invited to preach in another.

Despite this, the issue of *tauliah* cannot be ignored to prevent division within the community. States also categorize *tauliah* differently. For instance, Selangor classifies them into religious teaching, *fardhu 'ain*, Qur'an teaching, and special *tauliah* (Yazid et al., 2020), while Negeri Sembilan categorizes them by subject expertise Qur'an, Tafsir, Hadith, Ethics, Fiqh, Theology, Sufism, and Basic *Fardhu 'Ain*. The validity period also varies: Selangor (5 years), Federal Territories and Negeri Sembilan (3 years), and Pahang (2 years) (Dimon et al., 2022). This poses challenges for preachers frequently invited to programs across different states. *Tauliah* also falls under the religious authority of the Sultans. In states with a monarch, the Sultan is the head of Islam, whereas in states without a monarch, the Yang di-Pertuan Agong assumes this role. MAINs advise and assist the Sultan on religious matters in accordance with each state's administration (Husain et al., 2017). Furthermore, MAINs are one of the three main pillars of Islamic sovereignty in Malaysia, functioning directly under the monarchy (Disa et al., 2019). Therefore, Islamic propagation and *tauliah* issuance fall under MAIN, guided by state-level religious policies under royal patronage.

In addition to MAIN, federal institutions such as the Department of Islamic Development Malaysia (JAKIM) and the National Council for Islamic Affairs (MKI) coordinate Islamic matters across states and advise the rulers, state governments, or state religious councils on legal and administrative issues. These institutions help create a more efficient federal-level management system and uphold Malaysia's image in religious governance (Yaacob, 2021). A major challenge in the *tauliah* system is the lack of standardization across states. Each state sets its own conditions and procedures, which causes confusion and makes cross-state preaching difficult. The absence of standardization hampers the coordination of nationwide dakwah efforts. Bureaucratic delays also plague the *tauliah* system, with lengthy and complex

application processes. In some cases, approval takes a long time, hindering dakwah activities. There are no fast-track options for out-of-state preachers, and some MAINs do not clearly explain the application process or assessment criteria. Applicants who are rejected often receive no reason or justification.

There are many cases involving unauthorized religious teaching, reflecting shortcomings in the current *tauliah* system (Dimon et al., 2022). This situation severely affects independent preachers, who bear the burden of applying separately in every state, costing time and resources, and restricting their movement. Some states impose overly strict requirements, limiting preachers' freedom to share knowledge. The lack of inclusive and preacher-friendly approaches has led to a sense of exclusion among independent preachers, with few support mechanisms, guidance, or appeals available. There is no independent appeals committee, making the process opaque and vulnerable to manipulation. According to *Sinar Harian*, *tauliah* monitoring is intended to prevent deviation and misuse, but no specific complaint or appeals system is mentioned (Jaafar, 2024).

This affects public perception of the credibility of religious institutions. The inconsistent system has led to cases where speakers authorized in one state face legal action in another, confusing the public and blurring the line between qualified and unqualified preachers. When such issues go viral on social media, they tarnish the image of religious institutions, portraying them as divided on dakwah matters (Hamid & Jaharudin, 2017). Some preachers view *tauliah* as a tool of control rather than development. A stigma has formed suggesting only "government" or "mainstream" preachers can speak publicly. For instance, the revocation of Ustaz Don Daniyal's *tauliah* by JAIS received national media attention and sparked public debate (Mohd Tahir, 2024).

The Selangor Islamic Religious Administration Enactment 2003 (Section 118) stipulates that only individuals who meet certain conditions are eligible for *tauliah*, without acknowledging informal experience. There is no specific recognition of experiential learning or da'wah achievements. Experienced preachers with credentials from pondok institutions, NGOs, or overseas face difficulties obtaining *tauliah* and must go through interviews. The system lacks flexibility to recognize informal learning even for academically accomplished individuals with broad preaching experience. Moreover, the current *tauliah* modules focus heavily on traditional content, lacking elements such as psychology of preaching, mass communication, contemporary Muslim issues (e.g., LGBTQ, secularism, Islamophobia), and dakwah to non-Muslims. A study from Mohd Haridi (Eds.) et al. (2023) highlights the need for dakwah approaches that consider current social challenges, such as moral decline among Muslim youth in Malaysia.

Additionally, there is a lack of integrated monitoring systems and a national database on *tauliah* holders and their active preaching areas. Mosques and NGOs face difficulty verifying the *tauliah* status of invited speakers. JAKIM's e-Daie system provides some information, but many experts are not actively registered in it. This reflects a lack of comprehensive oversight and database integration. There are also issues related to adapting to new dakwah platforms. According to Nurulain Ibrahim and Siti Aisyah Samudin, regulatory control over social media preachers is ineffective and unclear. Popular preachers without *tauliah* operate freely on YouTube, TikTok, or Instagram, beyond the control of JAIN/JAKIM (Ibrahim & Samudin, 2022). This results in a disparity: certified small-scale preachers are scrutinized, while viral preachers without *tauliah* go unchecked. There is a critical lack of national, evidence-based

data on certified preachers' actual profiles. This affects the quality of preaching and makes *tauliah* policies disconnected from on-the-ground realities.

A study by Anas et al. (2024) emphasizes the need for *ijtihad waqi'i* (contextual legal reasoning) to strengthen dakwah in the *madani* (civilized) era, along with inclusive and preacher-friendly *tauliah* policies. According to Umar (2023), the *tauliah* application process must assess an individual's qualifications, skills, capabilities, and mastery of knowledge before authorization is granted. However, the disconnect between dakwah organizations and policy-making impacts standardization. Field preachers especially from NGOs or pondok institutions are rarely included in formulating *tauliah* policies or modules. They are treated as applicants rather than partners. This highlights the need for structured training pathways for preacher candidates. Unlike the KAFA Teacher Induction Certificate system, there is no formal platform to prepare independent preachers for *tauliah* interviews.

Finally, tensions between states in recognizing *tauliah* may damage the unifying image of Islam. In the digital era, da'wah crosses borders and platforms, but the current state-centric *tauliah* system creates conflict between modern da'wah realities and outdated regulations (Al-Bakri, 2023).

Methodology

The study adopts a content analysis approach to examine scholarly materials from the Google Scholar database from 2021 to 2025, utilizing keywords: "*tauliah mengajar agama Islam di Malaysia*" and Accreditation of Islamic Religious Teaching in Malaysia. Table 1 below organizes all these materials by year along with author and includes additional details such as the study title and a summary of the findings. The study's findings strive to identify research gaps, laying the groundwork for future research by the author and other scholars keen on investigating about accreditation of Islamic religious teaching especially in Malaysia.

Findings

An analysis of past studies over the most recent five-year period (2021–2025) was conducted using the keyword/theme *tauliah* (Islamic religious teaching accreditation) in Malaysia, based on the Google Scholar database. Initial findings revealed a total of 140 studies identified. However, only 31 studies were found to be directly relevant to the topic, comprising 27 journal articles, three conference proceedings, and one bulletin. These were distributed by year as follows: one (2025), eleven (2024), two (2023), eleven (2022), and six (2021). A summary of the reviewed studies is presented in Table 1 below.

Table 1: Summary of Previous Studies on Islamic Religious Teaching Accreditation (*Tauliah*) in Malaysia

	Author	Source	Title	Finding
1	Rashid et al. (2025)	Journal of Muwafaqat	<i>Perkembangan Perundangan Jenayah Syariah di Selangor: Sorotan Bidang Kuasa, Kekangan dan Peranan Agensi Pentadbiran</i>	Section 166 of the 1952 Administration of Islamic Law Enactment stipulates that individuals must obtain <i>tauliah</i> (official authorization) to teach religion to the public.

2	Abidin et al. (2024a)	BITARA International Journal of Civilizational Studies and Human Sciences	<i>Penguatkuasaan Kes-kes Kesalahan Berkaitan Akidah di Wilayah Persekutuan</i>	The absence of <i>tauliah</i> (teaching accreditation) is one of the main issues in efforts to curb the spread of beliefs that deviate from Islamic <i>aqidah</i> (creed).
3	Abidin et al. (2024b)	E-Proceeding The 9th International Conference on Nabawi Heritage (SWAN 2024)	<i>Cabaran Pegawai Penguatkuasa Agama (PPA) dalam Menguatkuasak an Undang- undang Jenayah Syariah di Negeri Perak</i>	The provision under Section 11 of the Syariah Criminal Offences (Federal Territories) Act 1997 is found to be insufficiently comprehensive for prosecuting offences related to the teaching of Islam without authorization in the cyberspace environment.
4	Anas et al. (2024)	Journal of Islamic, Social and Development	<i>Tauliah Mengajar Inklusif Mesra Pendakwah Muslim di Malaysia</i>	The findings of the study propose an inclusive and preacher-friendly teaching authorization (<i>tauliah</i>) model as a solution to the ongoing controversy surrounding religious teaching credentials in the country, alongside improvements to procedures towards a more harmonious and integrated approach.
5	Din (2024)	<i>E-Buletin ACIS 2024 UiTMCP</i>	<i>Pensyarah ACIS UiTM Cawangan Pulau Pinang terima tauliah agama Islam dari Timbalan Ketua Menteri Pulau Pinang</i>	One of the responsibilities of the religious authorities is to ensure that every individual who teaches or guides the Muslim community possesses valid authorization (<i>tauliah</i>). This authorization is crucial to guarantee that only recognized individuals are permitted to conduct religious teaching and guidance activities.
6	Jalil & Majid (2024)	<i>Sains Insani</i>	<i>Peranan dan Sumbangan Wanita terhadap Perkembangan Pendidikan Pondok: Kajian Biografi terhadap Ustazah Zaidatulakmam di Pusat</i>	To gain recognition as a professional in the field of education, <i>tauliah</i> (authorization) is seen as a key requirement set by educational institutions to build public and student confidence in the quality of the teaching delivered.

<i>Pengajian As-Sirajul Munir</i>				
7	Jamadi et al. (2024)	International Journal of Religion, Arts and Humanities	<i>Analisis keperluan pembinaan modul pengajaran pendidikan akhlak mualaf Selangor bagi strategi penyampaian pengajaran</i>	In general, one of the appointment requirements to become a GPAM LZS is to possess a valid teaching authorization (<i>tauliah</i>) registered under the teaching authorization registry of the Selangor Islamic Religious Council (Majlis Agama Islam Selangor).
8	Khalil & Harun (2024)	<i>PETITA: Jurnal Kajian Ilmu Hukum dan Syariah</i>	License to Preach: A Review of Tauliah for Teaching Islam in Malaysia and Singapore	Each state in Malaysia has an exemption clause for the tauliah (teaching authorization) requirement; however, it is not granted automatically and depends on academic merit. Professional preachers are still required to meet certain conditions before being exempted. The same regulation is also applied in Singapore, where <i>tauliah</i> is seen as an important measure in preserving religious harmony in both countries.
9	Mansor (2024)	TAFHIM: IKIM Journal of Islam and the Contemporary World	<i>Peranan Pemerintah Islam dalam Sistem Negara Modern untuk Menerapkan Nilai Moral Islam: Daripada Penguat Kuasa ke Pemudah Cara</i>	Monitoring religious teaching authorization (<i>tauliah</i>) in mosques is one of the duties of a <i>muhtasib</i> .
10	Osman et al. (2024)	al-Qanadir: International Journal of Islamic Studies	<i>Eufemisme oleh Pendakwah Dalam Dialek Negeri Sembilan</i>	The study informants were selected from among preachers who hold valid Islamic teaching authorization (<i>tauliah</i>) in the state of Negeri Sembilan.
11	Saifuddin et al. (2024)	al-Qanadir: International Journal of Islamic Studies	<i>Kepentingan Pewartaan Fatwa Dalam Penguatkuasaan Undang-Undang Jenayah Syariah</i>	The absence of specific fatwas related to the spread of deviant teachings has resulted in some accused individuals being convicted only for the offence of teaching religion without valid authorization (<i>tauliah</i>).

			<i>Di Malaysia: Satu Analisis</i>	
12	Shahrulail & Soroni (2024)	Journal of Contemporary Islamic Studies	<i>Persepsi Guru Tauliah Terhadap Pengetahuan Hadis Daif: Satu Kajian di Negeri Melaka</i>	The findings of the study indicate that the perception of certified teachers regarding their knowledge of hadith status is at a moderately high level. The study also concludes that not all certified teachers have a background in hadith studies. In addition, the differences in understanding among them may stem from the intersection of various schools of thought and groups.
13	Ahmad et al. (2023)	<i>HADIS</i>	<i>Kitab-Kitab Hadith Dalam Pengajian Takmir di Institusi Masjid di Perlis: Kajian Tinjauan</i>	<i>Takmir</i> teachers are required to officially obtain the Islamic Teaching Authorization (<i>tauliah</i>) from the Perlis State Mufti Department, as the authoritative body. This authorization is important because it influences the level of hadith knowledge within the community. To receive the authorization to teach in mosques, suraus, or registered institutions, an application must be submitted to the Perlis State Mufti Department. Once approval is granted and the <i>tauliah</i> certificate is issued, the <i>takmir</i> teacher will be appointed to teach at the respective mosque or surau.
14	Dimon (2023)	International Journal of Mosque, Zakat and Waqaf Management	<i>Peranan Raja-Raja Melayu Sebagai Ketua Agama Islam Negeri Dalam Konteks Perundangan di Malaysia: Analisis Terhadap Isu Pengurusan Masjid dan Zakat Di Selangor</i>	At present, each state has enacted laws requiring individuals who wish to give lectures or deliver religious teachings in mosques and suraus to obtain a <i>tauliah</i> certificate (religious teaching qualification) from their respective State Islamic Religious Council. These laws also empower the State Islamic Religious Councils to establish a <i>Tauliah</i> Committee.
15	Abdullah et al. (2022)	RABBANIC A-Journal of	<i>Malaysia sebagai Negara yang</i>	The management of <i>tauliah</i> has not been free from controversy, as some parties have expressed

		Revealed Knowledge	<i>Bermazhab: Satu Diskusi Awal</i>	dissatisfaction. One of the main issues is whether religious talks delivered through social media in this modern era (techno-da'i) require a <i>tauliah</i> . Additionally, questions have been raised about the ability of religious authorities to manage <i>tauliah</i> through bureaucratic processes, the freedom of preaching and intellectual expression, as well as the lack of uniformity between states in Malaysia, which results in individuals needing to obtain separate <i>tauliah</i> for each state.
16	Ashaari & Ahmad (2022)	<i>Jurnal Islam dan Masyarakat Kontemporer</i>	<i>Pandangan Peserta tentang Pencapaian Selepas Menyertai Program Realiti TV Agama di Malaysia</i>	Certified preachers demonstrate their credibility in delivering <i>dakwah</i> (Islamic preaching), thereby giving the public confidence that they follow a clear methodology aligned with the school of thought practiced by the community. Participants of this program are automatically granted a valid <i>tauliah</i> that can be used nationwide.
17	Dimon et al. (2022)	International Journal of Mosque, Zakat and Waqaf Management	<i>Pentauliahan Pengajaran Agama di Masjid dan Surau: Tinjauan Ringkas Undang-Undang Islam di Malaysia</i>	The study found that clear legal provisions exist at the state level to regulate and ensure that religious teachings in mosques and suraus do not deviate from the true teachings of Islam. The purpose of religious <i>tauliah</i> is to prevent deviation and avoid confusion in the community regarding various religious issues.
18	Hussina & Ismaila (2022)	Integrating Values of Humanities and Social Sciences for Sustainable Future	<i>Ketokohan Tuan Guru Dato' Bentara Setia Haji Nik Abdul Aziz Bin Nik Mat dalam Mentadbir Negeri Kelantan</i>	Granting teaching authorization (<i>tauliah</i>) to educators and preachers is one of the responsibilities of the Johor Islamic Religious Council (MAIJ).
19	Ibrahim et al. (2022)	BITARA International Journal of Civilizational Studies and	<i>Pengurusan Takmir dan Peranan dalam Pengimarahkan Masjid dan</i>	Certified teachers are a crucial element in efforts to enliven mosques and suraus. This includes the takmir education program, where religious teachers holding

		Human Sciences	<i>Surau Negeri Perak</i>	teaching authorization (<i>tauliah</i>) from the state of Perak conduct classes in mosques and suraus. Teaching allowances for this program are provided by the Federal Government through JAKIM, which then channels the funds to the state via the Perak Islamic Religious and Malay Customs Council (MAIPk) as the central body responsible for disbursing allowances to takmir teachers.
20	Ibrahim & Samudin (2022)	Journal of Shariah Law Research	<i>Cabaran Penguatkuasaan Undang-Undang Bagi Kesalahan Jenayah Syariah Mengajar Agama Tanpa Tauliah di Alam Siber: Kajian di Bahagian Penguatkuasaan Undang-Undang Jabatan Agama Islam Wilayah Persekutuan</i>	The findings of the study show that Section 11 of the Syariah Criminal Offences (Federal Territories) Act 1997 is insufficiently comprehensive for prosecuting offences related to teaching Islam without authorization (<i>tauliah</i>) in cyberspace. In addition, various challenges exist in enforcing this offence. Therefore, the existing law needs to be improved to address all these challenges and to enable comprehensive enforcement, both in the physical world and in cyberspace.
21	Junaidi & Samudin (2022)	<i>Jurnal Islam dan Masyarakat Kontemporari</i>	<i>Penetapan Hukuman bagi Kesalahan Jenayah Syariah di Malaysia: Analisis Perbandingan Mengikut Undang-undang dan Fiqh</i>	Teaching religion without authorization (<i>tauliah</i>) is an offence related to the sanctity of Islam and its institutions. According to legal provisions in the states, individuals whose authorization has been revoked and who fail to return the <i>tauliah</i> may be subject to a fine not exceeding five hundred ringgit (RM500), imprisonment not exceeding six months, or both, as stipulated in the Syariah Criminal Enactment of Negeri Sembilan 1992.
22	Khambali & Daud (2022)	Journal of Ifta and Islamic Heritage	<i>Pemeriksaan Akidah Ahl al-Sunnah wa al-Jamā'ah: Ke Arah Penguatkuasaan</i>	Section 26 of the Islamic Law Administration Rules (Federal Territories) states that every teacher who has been granted a <i>tauliah</i> (authorization) to teach religion is bound by the condition

			<i>dan Penyeragaman Standard Sighah Fatwa</i>	not to teach or preach any doctrine that contradicts the teachings of Ahl al-Sunnah wa al-Jama'ah.
23	Rosidi et al. (2022)	Journal of Fatwa Management and Research	<i>Penerimaan Fatwa Dalam Kalangan Masyarakat Muslim Malaysia: Kajian Empirikal</i>	The enforcement of Syariah law in relation to these fatwas is seen as more lenient compared to the enforcement of other fatwas, such as in cases of teaching without <i>tauliah</i> , which have recorded more prosecutions, with some individuals even being imprisoned for the offence.
24	Samudin (2022)	Journal of Shariah Law Research	<i>Ulasan Buku: Undang-undang Kesalahan Jenayah Syariah di Malaysia</i>	Teaching religion without <i>tauliah</i> is one of the offences related to the sanctity of Islam and its institutions.
25	Shahrulail et al. (2022)	<i>Jurnal 'Ulwan</i>	<i>Penyampaian Status Hadis Dhaif dalam Kalangan Guru Tauliah di Negeri Melaka: Satu Tinjauan Awal</i>	The study found that there are differences of opinion among certified teachers (guru <i>tauliah</i>) regarding the status of certain hadiths, whether they are considered <i>da'if</i> (weak) or fabricated. In addition, the level of knowledge among <i>tauliah</i> -certified teachers about <i>da'if</i> hadiths also varies, influenced by their educational backgrounds. Therefore, these factors are the main causes of the challenges faced by <i>tauliah</i> -certified teachers when conveying the status of <i>da'if</i> hadiths in mosques and suraus.
26	Awang (2021)	<i>Jurnal al- Turath</i>	<i>Hubungan Qasas Al- Qur'an dengan Pendekatan Dakwah: Tumpuan Terhadap Pemikiran Tafsir Tuan Guru Abdul Hadi Awang</i>	The attitude of those who hinder Muslims from the path of Allah SWT is associated by Abdul Hadi with the actions of certain parties who refuse to grant <i>tauliah</i> (authorization) to preachers to teach religion.
27	Dimon (2021)	E-Proceeding of International Conference	<i>Elemen Tempat Awam Dan Hubungannya Dengan</i>	Teaching religion without <i>tauliah</i> (authorization) is an offence related to the sanctity of Islam and its institutions.

		on Syariah & Law (ICONSYAL 2021)	<i>Penguatkuasaan Peruntukan Kesalahan Jenayah Syariah di Selangor</i>	
28	Ishak et al. (2021)	<i>Sains Insani</i>	<i>Tinjauan Tahap Prestasi Peranan Guru Pendidikan Islam Sebagai Pemangkin Perubahan Ke Arah Pembentukan Masyarakat Madani Melalui Kaedah Pendidikan Islam Tidak Formal</i>	The status of teaching authorization (<i>tauliah</i>) and the status of authorization as a religious speaker/teacher are among the criteria for selecting Islamic Education Teachers (GPI) as study samples.
29	Mat Sin & Ahmad (2021)	Journal of Ma'alim al-Quran wa al-Sunnah	<i>Kitab-Kitab Tafsir Dalam Pengajian Takmir di Institusi Masjid di Perlis: Kajian Tinjauan</i>	Through tafsir lessons delivered by certified takmir teachers, a correct and accurate understanding of the Noble Qur'an can be achieved, thereby aiding in the true appreciation and practice of the Qur'an in daily life. The purpose of authorization (<i>tauliah</i>) is to ensure that takmir lessons are conducted by qualified individuals who are skilled in delivering authentic and effective knowledge and understanding.
30	Mustafa@B usu & Junoh (2021)	Journal of Islamic, Social, Economics and Development	<i>Prosedur dan Bidangkuasa Bahagian Penyelidikan Jabatan Agama Islam Negeri Johor (JAINJ): Analisa Kaedah Menangani Kes-Kes Ajaran Sesat</i>	The Aqidah and Shariah Unit of JAINJ is responsible for handling apostasy cases and monitoring the activities of unlicensed speakers and preachers. Enhancing religious knowledge must be carried out through formal methods involving religious institutions such as mosques and teachers who possess valid <i>tauliah</i> and a clear religious background.
31	Rosidi (2021)	Journal of Fatwa Management and Research	<i>Penerimaan fatwa dalam kalangan masyarakat muslim</i>	Generally, the authority to grant teaching authorization (<i>tauliah</i>) in a particular state lies with the State Mufti Department. Most <i>takmir</i> teachers hold qualifications in

<i>Malaysia: satu tinjauan literatur</i>	Islamic studies and have undergone examinations and interviews conducted by the Mufti Department before being awarded the <i>tauliah</i>. This is important to ensure that the Muslim community consistently adheres to the latest fatwas.
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Recent studies emphasize the importance of obtaining *tauliah* (official authorization) as a primary requirement for individuals who wish to deliver Islamic religious teachings to the public in Malaysia. According to Rashid et al. (2025), legal provisions such as Section 166 of the 1952 Selangor Administration of Islamic Law Enactment stipulate the obligation to possess *tauliah*, while Abidin et al. (2024a) identify the absence of *tauliah* as a major cause of the spread of deviant beliefs related to Islamic creed (*aqeedah*). Challenges in law enforcement are also reported by Abidin et al. (2024b), who found that Section 11 of the Syariah Criminal Offences (Federal Territories) Act 1997 is inadequate in addressing offenses related to unauthorized teaching in the digital realm. An inclusive and preacher-friendly *tauliah* model has been proposed by Anas et al. (2024) to resolve ongoing disputes surrounding the *tauliah* issue.

The role of *tauliah* as a marker of credibility and professionalism for religious teachers is further emphasized by Din (2024) and Jalil & Majid (2024), who argue that it is crucial for ensuring teaching quality and public confidence. Ibrahim et al. (2022) highlight that certified teachers play an essential role in enriching the functions of mosques and prayer halls (*surau*), supported by allowances from JAKIM channelled through state Islamic Religious Councils. However, bureaucratic constraints and inconsistencies in *tauliah* administration across various states are noted by Abdullah et al. (2022), particularly in the context of the digital era, which poses challenges to preaching freedom and inter-state integration in Malaysia.

In terms of management and enforcement, Mansor (2024) and Samudin (2022) stress that teaching religion without *tauliah* is a serious offense related to the sanctity of Islam, with corresponding penalties already in place. Nevertheless, enforcement challenges, especially in cyberspace, require legal improvements as noted by Ibrahim & Samudin (2022). Additionally, research by Shahrulail et al. (2022) highlights differing understandings among certified teachers regarding the status of *daif* (weak) hadiths, suggesting that academic background influences both perception and delivery of religious knowledge.

Overall, these studies affirm that *tauliah* is a vital instrument in ensuring the authenticity and effectiveness of Islamic preaching and education in Malaysia. Institutions such as the State Mufti Departments play a central role in issuing *tauliah* and monitoring religious educators, in line with efforts to preserve religious harmony and prevent the spread of deviant teachings. A formal approach involving official religious institutions and qualified educators is necessary to foster accurate religious understanding and uphold the integrity of Islamic teaching in contemporary society.

Conclusion

In conclusion, the reviewed literature clearly underscores the crucial role of *tauliah* (official teaching accreditation) in safeguarding the integrity, authenticity, and quality of Islamic religious teaching in Malaysia. It is widely recognized as a legal, professional, and moral requirement for individuals who wish to teach Islam publicly. Scholars highlight that the absence of *tauliah* is linked to the spread of deviant teachings and poses challenges to religious governance, particularly in the digital sphere. While legal provisions exist, gaps in enforcement and state-level inconsistencies reveal the need for a more coordinated, inclusive, and preacher-friendly accreditation model. Furthermore, *tauliah* is seen as a symbol of professionalism that enhances public trust and supports the structured development of mosques and religious institutions. The findings also indicate the need for continuous training and standardization to ensure consistent understanding among accredited teachers. Overall, a formal, integrated, and adaptive accreditation framework backed by state religious authorities is essential for sustaining effective religious instruction and preserving Islamic integrity in Malaysia's multireligious and digitally connected society.

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